Rec Ord 3-15

Lutheran Herald

Historic Bible Places

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
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Native boy stands with head bowed before traditional tomb of Lazarus, located in Bethany on the slope of the Mount of Olives, about two miles from Jerusalem. It was here that Christ raised Lazarus from the dead.

rabs walk through a market place in erusalem's Old City, near where Christ ll for the third time on His way to alvary. This scene was then outside the ty walls.

A scene in the Holy Land today, at the point where the River Jordan runs into the Sea of Galilee.

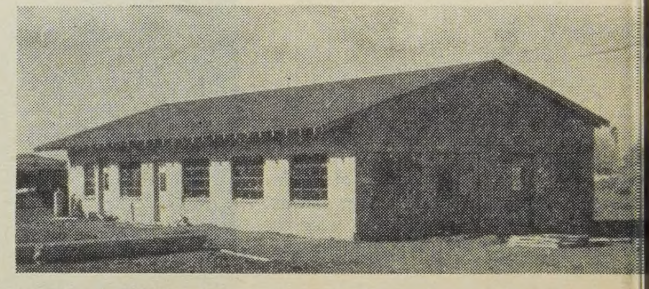
RNS Photos

OLUME XXXVIII MINNEAPOLIS, MINN., MARCH 30, 1954 NUMBER 13

Missionaries John Carlsen and Lester A. Carlson. They worked together in Bolivia for four and one half years and are now laboring together in reaching the American Indian with the Gospel.

A Navajo mother and her child, driving their team of horses to t trading post.

Three generations of Navajo: the grandmother, the mother, and the grandchildren. There are thousands of such grandmothers, mothers, and grandchildren on the Navajo reservation that have never been reached with the Gospel and that are in urgent need of medical care. They are also almost 100 per cent illiterate.



The first building project at Rocky Point, from which the progra to the Navajos is being launched. It is a 30'x60' building, set up serve as a medical clinic and emergency hospital.

This is Allan Dyrud, his brother Don, and the hired men from their farm near Conrad, Mont., shown with some of the equipment that Mr. Dyrud has made available for the work on the reservation.

Mr. and Mrs. Allan Dyrud of Conrad, Mont. Mr. Dyrud is the trea urer and business manager of the mission work at Rocky Point. He a Christian farmer who felt the call of the Lord to give his all f the evangelization of the Navajo and the American Indians.

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Minneapolis, Minn., March 30, 1954

Lutheran Herald

We Are Reaching the Navajos

John Carlsen

The Navajo Indians, numbering about seventy-five thousand souls, live on a fifteen million acre, desert-like reservation, located chiefly in Arizona and New Mexico. This, the greatest tribe of the American Indians, constitutes perhaps the most unique mission challenge within the borders of our own America today.

The Navajo Indians, who sometimes refer to themselves as "the People," do not live in villages but in individual huts scattered throughout this vast desertland. There they live and have lived for a long time, isolated, speaking their own language, for the most part illiterate, and practicing their pagan ceremonies handed down from one generation to the next. Their pagan ceremonies are interpreted to them by their own medicine men, set apart for these duties from childhood on. These medicine men, through the usual tools of paganism—superstition and fear—by which they themselves also are kept captive, reach into every fiber of the family and tribal life of the Navajos. The Navajos are thus kept in the darksome pit of paganism, with all its spiritual and moral corruptions, contaminating the individual, the family, and the social life of the people. The Navajo field is indeed a pagan mission field within the borders of our own beloved America.

A Navajo mother and her child

According to the government reports, there are some thirteen thousand Navajo children who will never go to school unless something is done other than what has been done up to the present time.

The medical authorities claim that there are some four thousand known cases of active tuberculosis among them, with thousands of families yet to be examined. The government has only one hundred beds for tuberculosis patients on the reservation and has rented three hundred more beds out of state. These beds are used chiefly for the extreme cases. The Indians are taken from their homes and sent off very much against their will. The emotional reaction to such a move is detrimental to a possible recovery. I asked one government doctor if the practice of sending the Indians away for recovery to a new and strange environment against their own wishes was working out satisfactorily. He said that it is more a matter of getting these infected cases away from their families than to save their lives. He admitted, though, that many of them no doubt could have been saved had there been more local facilities.

In view of these facts about the needs of the Navajos, some may condemn the government for not doing more for these Indians and for not rendering better service to them. In this connection I have this to say. The very best a government can do in rendering help of any kind to a pagan people under any and all circumstances is to assist them on an emergency basis only. There is only one institution on earth that can help the pagan, spiritually, mentally, and physically, and that is the Church. The pagan, whether he be a Navajo Indian in Arizona or a cannibal in the jungles of the Amazon is incapable in his pagan darkness to apply the common blessings of Christianity and civilization to his own benefit. This truth is a basic and inescapable fact. The non-Christian welfare worker, though otherwise highly trained, usually learns this, if ever, the hard way. Said one highly educated United States government welfare official to me in Bolivia: "I have come to believe that only a Christian mission such

LUTHERAN HERALD — O. G. Malmin, *Editor*
GLADYS WOGEN, *Assistant to the Editor* • HERMAN E. JORGENSEN, *News Editor*
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as yours can render any basic and permanent help to these Indians." He was right. The Church with the Gospel of Christ which is the power of God unto salvation to every one that believeth is the only agency which can serve any pagan people.

The curses of the pagan began whenever his forefathers refused to retain God in their knowledge. Then God had but one choice—to give them up; and Paul tells us in describing the state of the pagan that God gave them up "to uncleanness through the lust of their own hearts . . . unto vile affections . . . to a reprobate mind"—that is, to a mind incapable of doing that which is proper and right.

Friends, a non-Christian welfare agency may be able to do much good along the line of general welfare work within Christendom, but only the true Christian Church is capable of helping the pagan. For this reason I am slow to condemn the government. But I fear and tremble when I think of my own neglect as a Christian in reaching the Indians, as well as when I think of the neglect of the Christian Church at large.

There is no short-cut in reaching the pagan Indians, be they of the Navajo tribe or of some other tribe. The following program has been accepted by the Interior Department and the Navajo Tribal Council and has now been launched on the Navajo reservation:

We call this program the family level program. We have found that, so far, only individual children from Navajo homes here and there have had opportunity to attend school. This left the rest of the family untouched and in his pagan darkness. Often such children never returned to their pagan parental home. This often could create hard feelings on the part of the rest of the family, and thus the gap between the Navajo and the white man had widened still more. We believe that the key to reach the Navajo lies in our home level plan. By this we mean to reach the entire family and to lift the entire family up to as high a level as possible. This we have proposed to do and are doing by sending a missionary team to the Navajo home, consisting of a Christian certified teacher and a Christian registered nurse, who also have Bible school training. In connection with bringing the Gospel story to the entire family, they will also bring the first grades of primary education to the entire family, as well as such medical aid which a registered nurse could render. These missionary teams will concentrate on only as many Indian huts as they are able to, to obtain good results spiritually and otherwise.

In connection with this home level program, we will set up whatever institutional work may be found necessary—that is, which would evolve naturally out of our work with the entire families in the home. In other words, we would work from the home towards whatever institutional work would be found necessary. Thus we would lessen the danger of setting up unnecessar institutions.

In connection with our home level program we a now building a small clinic with two beds for eme gency patients. This clinic is an urgent institution. Sinc our first day on the reservation, the Indians hav brought their sick ones to our nurses. From three to fiv families come daily to our nurse who is stationed at ou base at Rock Point, Arizona. All of us can already se that this clinic will develop into a hospital.

In order to complete this clinic, we need about $7,00 for plumbing, heating, lighting, and other needs for th building. We are looking to the Lord to give us a Chri tian doctor. Pray with us for this.

The following missionaries are on the field now:

Miss Mabel Johnson—registered nurse and LB graduate

Miss Emma Twedt—registered nurse

Miss Eula Mae Swenson—primary teacher and LB graduate

Mr. Kenneth Hatland—LBI graduate

Mrs. Kenneth Hatland—primary teacher and gra uate of Waldorf College

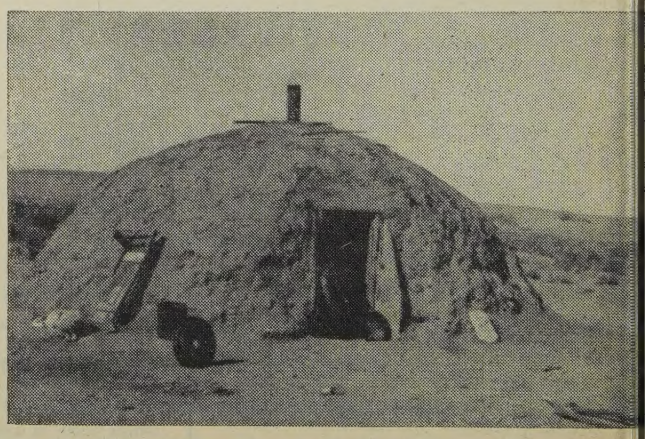
Mr. Allan Dyrud—farmer and business manager

Mrs. Allan Dyrud—primary teacher and graduate Montana Teachers College

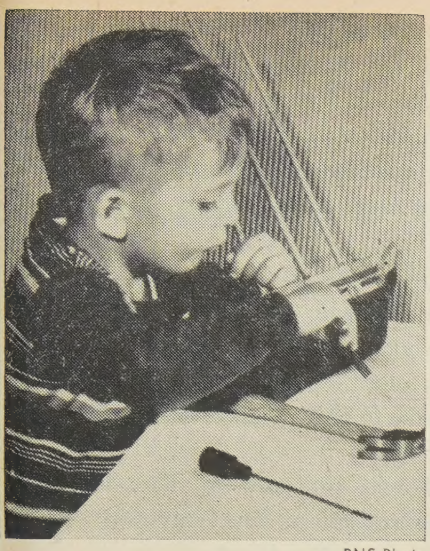
Waiting to enter this field are Mr. and Mrs. Bernar Johnson. Mrs. Johnson (nee Lydia Dyrud) is a regi tered nurse and a former missionary to China under th ELC. She has already spent three months on the rese vation studying the medical care of the Navajos at Sag Memorial Hospital.

While the mission is distinctly Lutheran in charact and works together with the missionary agencies of th various Lutheran bodies, it is not synodically supporte It is dependent altogether on free will gifts.

May God give us grace to reach the Navajos with th Gospel which alone can make them free.



The Navajo tribe is governed by 72 chiefs. This is the home of o of the chiefs, located on the field near Rocky Point. It is a typi home out on the semi-desert, Navajo reservation in Arizona.



RNS Photo

Eric needed to be surrounded with love, genuine and unadulterated.

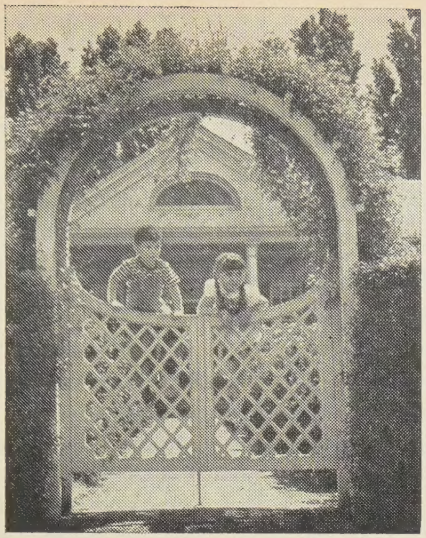


Photo by Ewing Galloway

It takes knowledge and skill, interest and warmth, to interpret love.

Photo by Erling Larsen

Susan cried for three days after her mother left; now she feels afraid and alone.

"This I Know"—But Does He?

Fernanda U. Malmin

Eric could throw a temper tantrum with the greatest of ease. He was hostile on the playground, and he would "pick a fight" on the slightest provocation. He acted out his inner feelings of frustration, even to fire-setting.

To his mother, Eric was a toy—and she treated him as such. One moment she would love him; one moment she would hate him, beat him, and yell at him. No one gave him consistent affection and love.

In fact, this five-year-old was like a person stranded on a cake of ice in the middle of a rushing river, helpless, hopeless, screaming for help. Eric's fire-setting and fighting gave him gratification. He needed to get even because he felt the world hated him. And, he wanted to be noticed. He was handling the situation the best way he could considering the circumstances under which he had lived. He was loud in his call for help, just like the person on the cake of ice.

Eric needed to be surrounded with love, genuine and unadulterated. Unless someone helps this child experience love, he will never know what it is.

Suppose, then, that someone teaches Eric the hymn, "Jesus loves me, this I know." Exactly what will it mean to him? Will he interpret it in the same manner as the child next to him who has experienced love at home; and has never been beaten, hated, rejected?

Susan is nine years old. She lives with her father and brother Bob who is sixteen. The mother ran away with another man, leaving these three to solve their problems alone. Mr. S. had taken care of Susan since she was a baby, being father and mother to her. Yet Susan cried for three days after her mother left. Susan is now to be placed in a foster home. What do you suppose Susan thinks about? Do you suppose she might feel afraid and alone?

What do you think "The Lord is my Shepherd, I shall not want" means to her? Can she grasp the feeling of security that that passage gives unless someone shows her love and gives her security?

It takes knowledge and skill, interest and warmth, to interpret love to people who experience hardships and hazards in life. And no one will deny that affection and love should be shown the needy, be they children, youth, adults, or the aged.

Furthermore, sympathy, understanding, and love speak a universal language.

The other day *Miss M.* came into the home of a friend to tell about the death of an aunt in India. Miss M. is a probation officer from Bombay, studying in the United States. When she left Bombay her entire family traveled eight hundred miles to bid her farewell. In India, family ties are strong.

Now her aunt is dead. Miss M. had not learned exactly the date of the death; she did not know when the burial services were to take place; nor did she know when the period of mourning was to be over. All these things are very important in that country.

The American friend, unfamiliar with the customs of India, could not fully realize the significance of all these details; but she could understand a sorrowing sister alone in a far-off land, wishing she were with her dear ones at this particular time. For love, understanding, and an attempt to comfort transcend color, creed, or petty dislikes. They mean accepting that person as he is in his need at that given moment.

At the well of Sychar when Jesus spoke to the Samaritan woman, He was doing something in that day unheard of. No wonder the woman said, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?"

Jesus was putting into practice what He taught. According to the custom of the day He should have "passed by on the other side." But He did not do that. Jesus spoke to her in spite of the fact that "Jews had no dealings with the Samaritans."

It was Jesus who told the parable of the Good Samaritan. What was Jesus emphasizing here? The priest and the Levite had "passed by on the other side." In this case it was the Samaritan who bound up the wounds of his enemy, put the wounded man upon his beast of burden, and paid the "hospital" bills.

Jesus accepted the Samaritan woman and recognized her as being as important as any other individual. In the story of the Good Samaritan, Jesus outlined the same principle, only this time in reverse.

These were taught in a place where the face-to-face, one-to-one relationship was common. Palestine was a small country, and the population was not dense as we know it in metropolitan areas today.

When Jesus was here among men, He spent the three short years of His public ministry teaching man to be happy. He told of His atoning for man's sins; He told how He would remove man's guilt; He told of many things; He was teaching a way of life.

No one has ever questioned the teaching ability of Jesus. Yet, human beings have proved themselves poor pupils. They have refused to listen; they have refused to incorporate His message into their lives and thought. They often refuse to go to the source of Christ's message, the Bible.

Christ's message was a continuation of a message begun long before. The Lord knew we were slow learners; He knew we were self-centered and rebellious against anything which we could not say we had figured out ourselves; He knew man needed centuries upon centuries to grasp the idea; He knew that even so only a small number of people would be willing to turn to Him and to work out their problems through that relationship.

The commandment which Christ left was, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength—and thy neighbor as thyself," a very positive thought, indeed.

We live in a scientifically enlightened age when people should be happier than they have ever before been, if modern conveniences, high living standards, and increased knowledge could insure happiness.

But, when we consider how little we know about man and the meaning of his behavior, we realize how far short we are of needed knowledge in this sphere.

Think of the centuries we have studied about how the earth came to be as it is and how it operates. Think of the intensive studies done in astronomy, biology, botany, medicine.

Today we want people to have all possible help for physical health. Anyone will gladly work for an area that does not have adequate clinical and medical care. So also, as we learn more about how the human being behaves, we shall want for him mental health as well as physical well being.

Miss Charlotte Towle, professor in The School of Social Service Administration of The University of Chicago in Common Human Needs says:

"But, literally, man does not live by bread alone. Demoralization and disintegration of the individual are prevented, in part, through opportunity to work and to take one's place in the community. But spiritual needs of the individual must also be recognized, understood and respected. They must be seen as distinct needs and they must also be seen in relation to other human needs. This entails provisions which safeguard church attendance, the use of church resources, and, in human conduct problems, respect for the individual's religious convictions. Through the influence of religion the purpose of human life is better understood and a sense of ethical values achieved. With that understanding comes keener appreciation of the individual's relationship to his fellowman, his community, and his nation."*

And so, we study social work to learn how to help people. There are certain skills and knowledge, certain techniques of professional practice which one must learn just as the physician or pastor learns special things for his profession. To be a true social worker one will want to study the needs of the *total* man, or as Miss Towle so beautifully and expertly puts it, *"Common Human Needs."* Therein are included the physical, the mental, the emotional, and the spiritual needs of man.

"Jesus loves me, this I know." The Church's stake in social work is that so many needing people do *not* know this. This is *exactly* what they do *not* know.

And social work, from a Christian point of view which does not recognize that Jesus, too, stands ready to help the needy just is not full-orbed social work. Christian social work cannot leave out John 4—Jesus the Social Worker accepting the woman of Samaria; nor Luke 10, the story of the Jericho road. Nor can it leave out I Corinthians 13, for "love never ends." Through this type of everyday living, the full impact of the Lord's acceptance of sinful man could be known to the world.

*Charlotte Towle, *Common Human Needs* (New York: American Association of Social Workers, 1952), p. 8.

The Bulging Pockets

George S. Schultz
Director of Stewardship and Finance (ALC)

FOURTH IN A SERIES
(Reprinted from the "Lutheran Standard," ALC)

As the imaginary shadow of the new, proposed Church comes more completely into view around the corner of an imaginary building, our attention is drawn to an apparent bulge in the pockets.

Bulging pockets are always interesting; especially when we suspect that the bulge may be caused by a heavy roll of greenbacks. The reader who may connect the writer with his position in the ALC organization may understand his huge temptation to reach into those pockets and extract the contents for close examination.

But the bulge is an image as is the shape of the Church to come. Faced with the temptation to use our imagination in describing the resources of the new Church, we shall resist the temptation—not completely, but to the limits of our resistance. In describing the fiscal and the legal structure of the proposed Church we look at

The Corporation

More significant than what the blueprint says on this matter is what the blueprint doesn't say. The reader should know that there are three principal types of corporations in use by "not-for-profit" activities like church bodies: the corporation aggregate (in which the whole body is the corporation, and in which there is a board of managers or trustees which provides interim direction . . . this is the ELC procedure); the trustee-type corporation (in which the corporation is vested in a group of trustees, usually nine, who put into legal action the desires of the church body, and to whom they submit for direction and election . . . this is the ALC pattern); the corporation sole (in which the corporate authority is vested in an individual who holds title to all property and makes legally binding decisions . . . this is the Catholic Church pattern, personified in the bishop). There is little spiritual significance to the type of corporation, the major consideration being the effectiveness with which the Church can carry on its work simply, easily, and unhampered.

No one wants the corporation sole type. As to which of the other two is to be used, some, chiefly of the ALC, prefer the trustee type, feeling that it results in simplicity of structure, definiteness of action, and finality of decision (subject, of course, to Church review), and that it avoids the confusion which is assumed to be present in the other plan. Others, chiefly of the ELC, prefer the aggregate corporation, feeling that it provides a more representative voice in business affairs, places the responsibilty upon the Church rather than upon a group of nine men, and that it avoids the "centralization" assumed to be present in the other plan. By common agreement the blueprint proposes the aggregate type corporation but is silent on whether the management shall be by nine trustees or by the 45-man Joint Council.

The Board of Trustees

While the question whether the management shall be vested in nine trustees or in the 45-man Joint Council awaits an answer, the blueprint comes close to providing one by assigning to the Board of Trustees management responsibilities in the areas of receipts, budgets, disbursements, fund raising, investments, property, and legal matters. In this regard the blueprint virtually describes the present functioning of the ALC's Board of Trustees.

The ALC will discover the greatest dissimilarity between the present and the future in the staff that functions under the Board of Trustees. The ALC has a Department of Stewardship and Finance which is the "working arm" for the full scope of the trustees' responsibility. To provide the closest co-ordination, the department is headed by a director, through whom the total responsibility is channeled to persons who function in the areas of field promotion, accounting, investments, statistics, and auditing.

This general pattern of a chief executive and as many assistants as the work requires is followed in the blueprint for all boards except the Board of Trustees. Here the responsibility is divided, not as to degree, but as to area, being shared by four individuals, each a director over a part of the work: executive secretary of the board, director of stewardship, treasurer, and auditor. Each, with the possible exception of the last, will have a corps of assistants. Liaison between the Board of Trustees and the other boards will be through all four, each in his own area. Coordination is planned by authorizing the executive secretary of the board to "call and preside at meetings of the administrative staff."

All the blueprint planners agree that good organization requires that responsibility and authority be equal. The ELC, fearful of coordinating authority, is willing to accept divided responsibility; the ALC, fearful of divided responsibility, is willing to accept coordinated authority. The resulting blueprint is, perhaps, not completely satisfactory to either, but it represents the maximum compromise by both.

Some of the fiscal policies set forth in the blueprint are similar to those practiced in the ALC. Space limita-

tions prompt us to turn immediately to those which will require a change of attitude.

The major problem is in the field of the use of credit in the new Church. The significance of the blueprint statements on this point rests, not with the statements, but with their interpretation in actual practice. That interpretation will determine, probably not until after the new Church comes into being, whether the ALC's attitude toward credit will continue or will give way to a more lenient attitude.

It appears to us that the interpretation of these policies will be dependent upon the prevailing attitude in the young Church and its Board of Trustees, that attitude being conditioned by the experience and the practices of the former bodies. It seems inescapable, therefore, that an understanding of this matter requires a brief statement of present, differing attitudes. The writer insists that, while he is an ALC member and not disassociated from the ALC's fiscal policies, in making comparisons he is not passing judgments; specifically, he is not using the occasion of these intended informational articles for propagandizing for one practice as over against another.

The ALC gears its program to the willingness of its members to make benevolence contributions; the program increases . . . but only in relation to the assumed increased giving. The ALC has used and does use its credit, but only to meet emergency situations which are assumed to be temporary.

The ELC gears its program, particularly in the field of missions, to the gifts of the people *plus* a calculated amount of borrowed capital, this not as a temporay situation but as a regular means of carrying on its work.

How About Use of Endowment Funds?

In education the ALC frowns upon the use by colleges of borrowed funds, especially endowment funds, for the erection of buildings. On borrowing in general the ALC prefers to give its colleges debt-free buildings so that income from them, if any, can be used for operational purposes, long-term indebtedness can be avoided, and the need for increased subsidies minimized. On the use of endowment funds the ALC feels that these are trust funds, and that the preservation of principal is as important as is the creation of income, which is most easily accomplished when duality of purpose (the same party being both lender and borrower) is avoided.

The ELC practices a rather extensive use of credit in erecting college buildings, its institutions at times being indebted to themselves, the federal government, and individuals at the same time. On the use of borrowed funds in general it feels that through this device its colleges have been able to build more buildings and have greater facilities than ALC colleges have been able to obtain. On the use of endowment funds the ELC feels that, since endowment funds are given to assist the colleges, and since the colleges need buildings badly, the most beneficial "assistance" can be the partial use of endowment funds to make possible the erection of new buildings. In such cases the college pays itself interest on the endowments so that the income factor is not totally missing.

Against these differing practices and attitudes, which we recite not as criticism but as fact, the attitude of the new Church will be formed. In the case of current operations) (home missions, for example) the blueprint provides that "long-term borrowing" must have the approval of the Church and may be terminated by the Board of Trustees if necessary "to protect the financial welfare and best interests of the church body." But is this policy "permissive"—in case of emergency—or "regulatory"—the usual procedure for doing the Church's work? In the case of colleges the blueprint provides that the approval of the Board of Trustees must be obtained before giving a mortgage or borrowing money, either internally or externally. Yet this statement can be interpreted either as "exception" or "rule." When the new Church begins to function, one of the present attitudes must give way to the other.

The blueprint is significantly silent on another fiscal problem: premerger debts. There seems to be general agreement that premerger "debts" should be paid prior to merger but no agreement on what constitutes a "debt."

Is the use of borrowed funds by a college a "debt" or an "investment"? If the cost of a building is being amortized, does that cease to make it a debt? If a board has borrowed money from the members of the Church, does that constitute a debt? If a board makes commitments of funds it does not now have (example: the Board of Pensions creates an accrued liability when it promises to pay minimum pensions, the funds to be raised by the Church during the next 10 to 15 years) does the accrued liability become a debt? The ALC representatives favor the payment of all debts, obligations, and liabilities, whether accrued or actual.

The Budget

The budget of the new Church will look very much like the ALC budget—but will be more than twice as big. The blueprint calls for a three-phase budget (current phase; operation and cooperation phase, including LWA; forward phase) designed after the present ALC system. In an effort to limit special appeals, capital funds will be raised each year.

The other three bodies participating in the discussions have assignment of benevolence quotas. But the blueprint calls for no quotas. Instead it calls for the "give as the Lord hath prospered" program the ALC has had since 1945.

The change in fixing the budget appears more radical

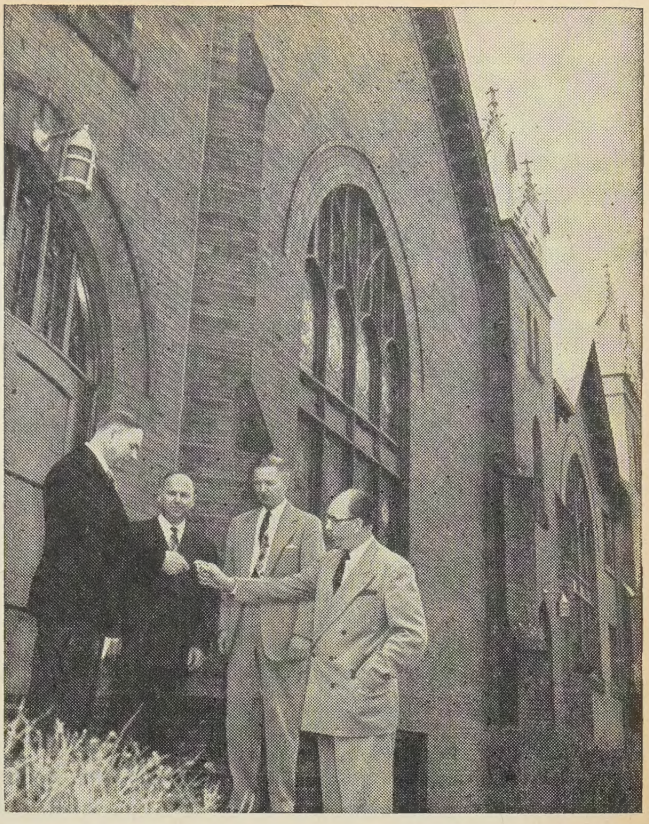
(Continued on page 307)

"Solemn Entrance"

The Editor

THE STORY OF A GREAT SERVICE

(Photos by Ellertson and Associates)



Mr. Oscar Trelstad, chairman of the Board of Trustees of Bethel Church, gives the key to Mr. Voldemars Ravovskis, chairman of the Board of Trustees of the Latvian congregation. Looking on are the presidents of the two congregations, at center, left, Dr. Teodors M. Vitols, and right, Mr. Willard Jorgensen.

Sunday, March 7, was the date of a service which can only be described as "historic." It took place in Bethel Church, Minneapolis. Two of the congregations of The Evangelical Lutheran Church were directly involved, a third indirectly. At the time of the service, 11:45 A.M., the large church was packed to the rafters. Each worshipper had in his hands a service folder, the first page printed, with a picture of Bethel Church at the top, the remaining three pages mimeographed. Here is the material which appeared on the cover, below the picture of the building:

Mineapoles-St. Paula Latv. Ev. Lut. Draudzes
SVINIGA IENAKSANA
Beteles Baznica
Svetdien, 1954. g. 7. marta

No, I couldn't understand what it said any better than you can. But the congregation could and did, except for a few of us who were guests. One of the members gave me this translation:

Latvian Evangelical Lutheran Congregation of St. Paul-Minneapolis
SOLEMN ENTRANCE
into
Bethel Church
Sunday, March 7, 1954

Culminating in that "Solemn Entrance" of March 7 is a story which can be described only by using some extravagant words: faith, vision, necessity, opportunity, hope. Not in that order necessarily, but all those words belong somewhere in the story.

The beginning, actually, is back in the years when the Lutherans of America took it upon themselves to help thousands and thousands of their brothers and sisters in the faith, most of them Latvians, to find new homes in our country. These were the "displaced persons" of whom we heard and read so much—or, better, as one person put it in these columns at the time, the "delayed pilgrims" who came among us in the name of our common Lord and on the basis of our common faith.

Naturally, a strong Lutheran center like the Twin Cities received its share of these folks, a welcome addition to our community of faith. Ideally, of course, they should have been integrated into the congregations already existing (as has been done with smaller numbers in many places). However, such integration would have proved no simpler than it would have been to integrate our grandparents and great grandparents into English-speaking congregations when they came here two or three generations ago.

In the Twin Cities, steps were taken to form a Latvian Lutheran congregation. That was four years ago. One of the "displaced pastors" for whom the ELC had made itself responsible, the Rev. P. Langins, was called as pastor. How great was the need for such a congregation is seen from the fact that now, at the time of the "Solemn Entrance," the Latvian congregation numbers about 1,200 souls. It is a member of the ELC.

The congregation had no building, of course. The doors of Central Lutheran Church were open to it, and there services and other functions have been held regularly ever since the beginning. The friends from Latvia are not soon going to forget the hand of love extended to them by the pastors and people of Central. Such an arrangement could not, of course, be considered permanent; a congregation of that size needed more facilities than it could possibly have as the guest of another still larger congregation.

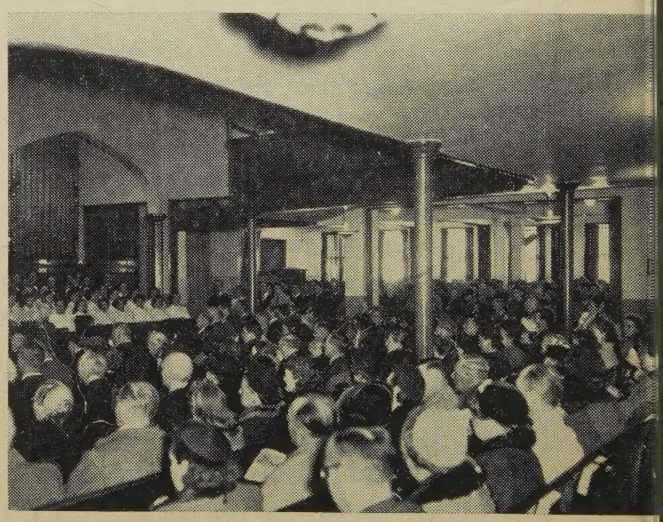
Here one of those fortuitous combinations of circumstances entered in which must be characterized as of God. Bethel Church in south Minneapolis decided to relocate a mile or so farther south. That put it in somewhat the same area as another ELC congregation, Nazareth. For the mutual benefit of all concerned, Bethel and Nazareth decided to merge, a process even now going into its final stages.

Bethel Church, while no longer adequate for the needs of its congregation nor well located for it, was ideally suited to meet the needs of the Latvian congregation. It is a large, well-built, beautifully maintained edifice, with all kinds of parish house space (some of us will remember a quarter-century ago when the parish house of Bethel was held up as the ideal). The location was unexcelled to serve both St. Paul and Minneapolis. And it was a matter of some moment to the folks o Bethel-Nazareth to be able to dispose of this building preferably to a group of Lutherans. (We hope tha something equally fine can be done with the building which Nazareth owns and brings into the merged con gregation.)

But the matter of finances was not simple. The people from Latvia are hard-working and thrifty, but they have not had many years in which to lay away much They would do their best, and their best has proved tremendous; but they couldn't do it alone. Bethel con gregation set a price on the property of $60,000, a price so low that it represents a very substantial gift from that congregation to the Latvian congregation. The Lat vian congregation itself raised several thousands o dollars and will have perhaps between $10,000 and $12,000 invested very shortly. Other ELC congregations are going to help in one way or another. The Depart ment of Home Missions offered to bear the brunt of the load by granting a loan of, if necessary, up to $35,000 in Church Extension Fund money, a loan which will, o course, be retired in the years to come. Thus the finances were cared for.

Bethel-Nazareth has not begun the erection of its new structure and can hardly hope to occupy it for another year. In the meanwhile, the Bethel people are compelled to worship in their old quarters and the Nazareth people in theirs. However, as soon as the details of purchase had been worked out, arrangements were made whereby it will be possible for Bethel con gregation and the Latvian congregation to share the facilities. With two such large and active groups, it is not easy, but it is working out well. And in the course

Mr. Trelstad (seated at right) receives check from Mr. Ravovskis. Looking on are Pastor Langins, Dr. Philip S. Dybvig, executive director of the Department of Home Missions, and Pastor Lehman.



The large church was crowded. Notice the choir of more than 40 members in choir loft, upper left.

Participating clergy were (seated, l. to r.): Pastor Lehman, Dr. E. C. Reinertson, Dr. J. A. Aasgaard, and Pastor Langins. Standing: Dr. Edmund Smits, Dr. Karlis Bilzens, Pastor Zanis Upite, and Dr. Janis Rosentals.

of about a year, the Latvian congregation will have sole occupancy of the building.

Now let's talk about the service of "Solemn Entrance." It began with a processional which was in itself something to watch. First came the choir of the Latvian congregation—some forty men and women, ranging in age from very young to beyond middle age. They did not wear vestments exactly, but the attire of the women was uniform. To this observer there were some interesting features about the conduct of that choir. When all were in their places in the choir loft, as one they turned to face the altar and bowed their heads in prayer. There was, in fact, a spirit of reverence about them which made an instant appeal. Secondly, they exercised superbly well the major function of a church choir—namely, to lead the congregation in the singing of the service. Thirdly, the two anthems which they sang were up to the standard of almost any volunteer choir you care to name. By the way, they sang not only *a cappella,* but for the most part from memory. Any congregation in the ELC could be proud of that choir.

Next in the procession came the clergy. Guests of honor were Dr. J. A. Aasgaard, general president; Dr. E. C. Reinertson, district president; the Rev. A. C. Lehman, pastor of Bethel; four Latvian pastors who are pictured and named elsewhere; and, of course, Pastor Langins who had charge of the service.

Brief greetings by Dr. Reinertson and Pastor Lehman and closing remarks and the benediction by Dr. Aasgaard were in the English language; otherwise every word used was Latvian. Nevertheless, it was not difficult to follow the service and join in the worship. After all, "Wake, Awake," "A Mighty Fortress," and "Ah, Holy Jesus" sound the same in whatever language they are sung and it is not hard to sing along in one's own language those beloved hymns of the Church. As far as the liturgy is concerned, while I was lost most of the time, there are pretty much the same liturgical forms in Lutheranism the world over so that one could supply one's own liturgy as one went along. And then there are those key words of our faith which sound alike in all languages. One does not need to be a linguist to know the words "Jezu," "Kristus," "Jeruzaleme," "Kungu." I did not understand one word of the sermon, but even tone of voice, facial expression, and gestures are universal means of communication.

It is interesting to notice the age of the people. This is a *young* congregation. Most of the people are in middle years and under. A tremendously high per cent of children (mighty well behaved, by the way) were there. Very few really old people, for obvious reasons. We were somewhat amused to notice how quickly the young folks have become "Americanized" in dress and mannerisms. Put most of the young men and women of the choir in regular choir robes and intersperse them among the American-born members of half a dozen choirs, and I am sure you can't tell which are which!

We found ourselves comparing this Latvian congregation with one whose worship we shared while the migration was at its height. That was in Pierre, South Dakota, in the ELC church there. Some two hundred Latvians had just been resettled in the community. Few of them had been in the United States for more than three or four months; many had been there only three or four weeks; some were spending their first Sunday in the new land. There was a heart-breaking solemnity over that service which I have never forgotten, almost a pathos. One did not sense that in Bethel on March 7. There was deep solemnity, to be sure; but it was joyful solemnity. This was a group of people who had been in their new home long enough so that roots were already being put down. In dress there was no difference between them and their guests.

Fundamentally—and I have left this till last—the impression of the service was one of genuine joy in the Lord. Many of these people have gone through suffering on a scale we simply cannot understand. Dr. Aasgaard spoke of them as a "martyr Church." That is well put. Probably few except the very youngest escaped deep personal loss; the great majority probably sensed the absence of some dear one whose fate is not known. Of course it has meant much to them to be able to establish their homes here. But it means more to have now a symbol in a new land of the Church which was theirs in Latvia, of the Lord who knows no limitations of speech or country. Truly, it was a day of rejoicing.

EDITORIALS

The Administrative Staff

REPORT OF THE JOINT UNION COMMITTEE—II

It goes without saying that a competent administrative staff functioning under the Board of Trustees is necessary. A board which is responsible for the ingathering and disbursement of millions of dollars of current income and for the management of other millions of dollars in property and trust funds must have the best executive and administrative assistance possible. The men making up this group of full-time servants of the Board of Trustees are designated in the *Report* as "The Administrative Staff."

It was in working out this section of the *Report* that the Joint Committee on Polity and Organization encountered what we consider its most difficult practical problem. It was immediately apparent that the two large church bodies involved—the American Lutheran Church and The Evangelical Lutheran Church—had developed procedures so much at variance that it was not easy to visualize the possibility of a compromise which should be workable and at the same time mutually acceptable. That such a compromise was arrived at reveals how earnestly all four groups worked on the problem.

In The Evangelical Lutheran Church, the system is about as follows: There is an executive secretary of the Board of Trustees who is also in charge of investments and probate matters. He is appointed by the board. There is a treasurer, elected by the general convention, and designated as one of the "general officers" of the Church. A director of stewardship is appointed by the board, as is an auditor who, however, is one of the "general officers." Legal counsel is on a part-time basis.

To all intents and purposes, the full-time servants of the Board of Trustees constitute the "Administrative Staff." There is no differentiation among them as to who is "top man," no formal stipulation as to regular staff meetings. To the best of our knowledge, such questions have never been raised. The Church takes it for granted that these men will work intimately together and that their efforts will be co-ordinated. That being understood, no questions of comparative rank and position need to be raised.

The development in the American Lutheran Church has been quite different. Our sister body has set up a "Department of Stewardship and Finance" which is often described as "the working arm of the Board of Trustees." At its head is the director of Stewardship and Finance, appointed by the Board of Trustees. All other personnel—also appointed—are subordinate to the director and are described as his "assistants." Under t supervision of one man, in other words, is concentrat the authority which in the ELC is shared by the e ecutive secretary, the treasurer, the director of Stewar ship, and the auditor. Some of the functions we pla under the general secretary of the Church are also und the ALC's director of Stewardship and Finance. For practical purposes, therefore, the director of Stewardsh and Finance might be called the business manager the Church.

Let it be clearly understood that both these systems a completely defensible. If we in the ELC find that w can operate best by decentralizing the staff work in t department of Finance, that is by all means the w we should operate. If our brothers in the ALC find th a more closely integrated system works best for the they would be foolish if they abandoned it.

When, however, these two bodies become parties merger negotiations, it is inevitable that the two sy tems shall come in for extremely careful scrutiny. An undoubtedly, it is inevitable that those who have be intimately affiliated with one system or the other w incline to champion it. It was necessary that the should be protracted (at times it became tense) discu sion of "The Administrative Staff" as it was to appe in the blueprint of the proposed Church.

It must not be forgotten, however, that the "guidi principle" under which the committee worked was build "the more nearly perfect Church." It was not perpetuate, as an end in itself, this existing system that. The question which should be answered in eval ating the system now proposed is not, "What did w lose here?" or "What did we gain there?" The questi to be answered is, "Is the proposed plan good?" W believe that it is.

In make-up the proposed plan parallels the two sy tems now existing. The same functionaries are provid for as we now have them in both bodies, and we do n need to go into details here. They are the executive se retary, the treasurer, the director of Stewardship, t auditor, and such legal counsel as is necessary. T assignment of duties to each is exactly as we are use to it.

The chief change for the ELC lies in the fact th provision is made for regular "staff meetings." To th there can be no conceivable objection, since no provisi

(Continued on page 30

From Foreign Fields

R. A. Syrdal

Colombia

For many years there have been very strict regulations concerning travel in Colombia, which is a natural development because of the anti-Protestant regulations enforced throughout the country. Since the new president has been elected, there has been a gradual easing of the travel restrictions. Our missionaries have, therefore, recently taken a trip through the section of Colombia lying north of Bogota, where we formerly had a flourishing mission work. This work was interrupted when the severe anti-Protestant persecution broke out, forcing the missionaries to leave and causing the death of some Protestants and the destruction of most of their property. The Rev. Harold Olson writes about the trip through this area with a degree of optimism that we can again begin our missionary activity. He writes as follows:

"It was evident on our trip that there is a new freedom to travel in Boyaca. The 'retenes' or local inspection chains that were so common and so bothersome at times have been taken away, making for much more ease and liberty of movement.

"As one travels to Duitama and then to Sogamoso and to Belencito where the steel mills are being built, he cannot help but sense a new activity, a new enthusiasm, and a new atmosphere. A visit to the steel mills awes one, when seeing its rapid construction and its tremendous possibilities. As one sees the great resources that lie in Boyaca's mountains, one mountain yielding iron ore, another coal for coke, and a third limestone—basic materials for iron—all within 35kms. or 30 miles of the mill, he realizes the tremendous opportunity that is Boyaca's today. One wonders then what effect this will have on life in Boyaca—no doubt it will change it tremendously. Perhaps some of you noticed some recent statistics about Boyaca in a recent edition of the *Tiempo*. According to this article, Boyaca is about the lowest in having light, water, bath facilities, and sewage disposal. Here are the statistics:

Habitationes without water—90%
Habitationes without toilets—90%
Habitationes without bath—96%
Habitationes without electricity—93%

"Belencito is now an active little city, modern in every way, with very comfortable homes, furniture and conveniences for the officials, engineers and technicians of the company. Fortunately, we met a man from Tunja who has in the past been very helpful to us, and who took us to higher-ups who gave us interesting information about the project. And we also met a Presbyterian accountant who showed all sorts of helpfulness. The concrete construction at the mill is made by a Colombian company, the machinery and ovens are installed by a French group, the electric plant by Mexicans, the mines are supervised by Germans, and Americans are the engineers in charge. They expect to produce iron and steel in July of this year, which will mark a great step ahead in Colombia's industrial and economic life."

Tanganyika

We have some news from Tanganyika, where we are in active work in co-operation with other missions under the Lutheran World Federation. One of our missionaries, Miss Edna Rolands, writes of her work as a nurse:

"Many of you have asked about our triplets. I have written some of you before about this mother who walked six miles carrying her one baby just a few hours after it was born. Then a lorry picked her up and took her the remaining two miles to the entrance of the mission compound. From there she still had about a fourth of a mile to walk. Two more babies were born fifteen minutes after she entered our hospital. They were nice healthy babies, and all thrived well. After two months the parents took the little girl home with them and left the two little boys with us. There is a superstition among the heathen that if two babies of one sex are born at once, the cleverest one of the two will cause the death of the parent of the same sex if permitted to live. I was unaware of this, and never dreamed that anything could happen to the babies as long as they were in the hospital under our watchful care. But one evening when the *ayah* was going to give them their six o'clock feeding, she found one of them dead in his little crib. It was such a shock to us, as we had grown very fond of them, and this one was especially dear. We could find no marks on him, and we had not seen any strangers about, so we did not know what had happened. But it shows how deep seated these superstitions are when they can take the life of an innocent little baby because of fear.

"A short time afterward they took the other little boy home with the promise that they would bring them back periodically for check-ups. We never saw or heard of them for months, until one day some of their neighbors came to the dispensary for treatment and told us that the mother and father had gone to a 'clubu' (club) one evening to drink beer and had left the babies in the care of the older child. This child had set the hut on fire, and the little babies perished. One of our staff said surely this was God's punishment for what had happened to the first one. We pray that this tragedy will

cause the parents to wake up to their need of Christ. Will you pray for them and many others like them who are held in the bondage of sin?"

We also have word from Miss Elizabeth Arneson from Tanganyika, who is working at the Vuga Press, which is producing Christian literature for the people of Tanganyika. She writes as follows about her work:

"This month I complete my third year on the field! In sixteen months I hope to be wending my way homeward. What a day of rejoicing it will be to see my dear ones again. I remember one of our missionaries saying that the verse in Revelation, *and there was no more sea,* meant so much on the foreign field. Sea, she said, stood for separation—and of course having been on the foreign field you know just what that means. I presume that this is one of the hardest things we experience. But God is good and compensates in so many other ways.

"Being treasurer of both the Press and the Council keeps me plenty busy, so I never need to sit and twiddle my thumbs and wonder what I should do next. When I left New York, I sighed and thought how wonderful it would be to come to Africa where one could work at *leisure!* That mistaken notion soon vanished."

Zululand

We have a brief news item from Zululand as the missionaries were beginning their mission conference. We hope that our missionaries had a blessed meeting as they heard reports of the past year and planned work for the future. Concerning the conference, Miss Millicent Haugebak writes as follows:

"We are preparing now for our seven days of Conference to be held again at the Heuhleuwe Game Reserve and are happy to know that we have your prayer concern for this yearly planning of our work. The issues here are seeming to grow in size and scope. Sometimes one feels the problems increase faster than the church membership; but again today we have been given a glimpse of Jesus in His glory; and if our eyes can remain on Him, the task will be lighter, we know, and yet we somehow fail to put the trust in Him that we ought.

"Anna Smaariset, Laila, and I are together here at Luwamba. All our recruits for the nursing staff have been refused registration in South Africa, but we are hoping that a united appeal by the Natal Missionary Conference will cause them to grant us a special registration for nurses as has been granted for our doctors by the Medical Association.

"The district nursing service has now been extended to a bit of school nursing, and this has given me a real opportunity to witness at first hand the work of our schools."

Japan

From Japan we have a little greeting from Miss Marion Hanson. She uses the train frequently to visit the outlying areas of the territory that she must cover and has quite a few experiences on her daily trips on this train. She writes as follows:

"Speaking of riding trains, I saw something a little different the other day. The train wasn't crowded. I was sitting reading my Testament, when a Buddhist priest came on the train and sat down a short distance from me. He took out a bag he was carrying, kind of a pamphlet-like book. I looked at it and saw large writing, evidently with a brush. He started chanting in low monotonous tones, punctuated by a deep breath now and then. He continued that for a few more train stops and then got off. It was interesting because, although I've seen them many times on the train to and from Okazaki, I've never seen one yet who has done likewise. Even so it wasn't too conspicuous. Anything can happen on the trains here.

"I'm beginning a new class next month, this one for women. A University girl is going to translate the studies for me, and I'm going to try it in Japanese. So far I've taught only the Sunday school teachers in Japanese. Our national worker will be at the class with me so that when I can't keep up with questions or discussion she can help out. She doesn't speak English, but she knows what kind of Japanese I understand, and she understands my Japanese. That helps, too."

We also have a word from Miss Anna Gulick. She reports the glad news of one of the students, Fujita, who has recently come to faith in Christ. Miss Gulick writes as follows about Fujita:

"I just can't resist telling you that he has decided for the Seminary. He came to me Saturday evening and said he was suffering very much because he wasn't sure if he was in God's will for him by continuing his training to be a teacher. We talked about how we can know God's will and the necessity of covenanting with God to do His will if He will reveal it to us, and I suggested he talk to Pastor Johnsrud, which he did Sunday, and then our almost daily prayer of over a year was answered. Fujita will be baptized Palm Sunday and will go to Bible School in Shizuoka for a year before applying to the Seminary."

The Rev. and Mrs. Olaf Hansen and family will be the first missionaries from Japan coming home on regular furlough. Pastor Hansen writes:

"Just a line on our tentative travel plans. The Lord willing, we plan to leave Tokyo between May 15 and 20 on a freighter bound for San Francisco. Freighter is by all odds the cheapest form of transportation, and that is the reason why we are taking it. We should arrive in San Francisco about the first of June."

Scholarships Available

LUTHERAN WORLD FEDERATION
SCHOLARSHIPS 1954-1955

. *Granted by the USA Committee* (Total available: $20,000)

1. Four scholarships for study in Europe, each for a period of 10 months, the amount of each to be determined by the living costs of the country selected for study.
2. Four scholarships for the exchange of professors, each for a period of five months.
3. One scholarship for the exchange of church workers (pastors, social workers, teachers, etc.), for a period of three months.

. *Granted by the Swedish National Committee* (Total available: $2,000)

Three student scholarships.

. *Granted by the German National Committee*

Six scholarships by the Evangelical Lutheran Church of Hannover:

Two for students at Ellierode, near Goettingen;
One for a student at the Gerhard Uhlborn-Studienkonvikt near Goettingen;
One for a pastor at one of the Predigerseminare (College of Preachers);
One for an American seminarian interested in stewardship;
One for a pastor at the Evangelical Academy in Loccum.

Three scholarship grants for students:

One at Gustav-Adolf-Werk, Goettingen;
One at Martin-Luther-Bund, Erlangen;
One at Landeskirchenrat, Munich.

* * *

Student applications should be made on World Council of Churches forms and appendixes, which will be available t the office of the Reverend Charles Carroll, Administrave Assistant to the Executive Director, National Lutheran Council, 50 Madison Avenue, New York 10, N. Y. Applitions should be mailed to the *Division of Student Service, 27 South LaSalle Street, Chicago 4, Illinois,* for recommendation by the USA Committee for Lutheran World ederation, which meets in Chicago *April 1, 1954.*

No questionnaires are available for scholarship applicaons for professors and church workers. These are requested to supply: a detailed curriculum vitae; information n place desired for study, and a detailed description of ype of studies the applicant wants to perform; language ibilities; information on the support needed for performng the studies and on the contribution which the applicant imself can provide; and a recommendation by Church resident and of the USA Committee (see above).

The Bulging Pockets

(Continued from page 300)

than experience will prove it to be. After submission of requests by the boards the budget is prepared by the Board of Trustees, studied by the Joint Council (instead of the ALC's Program and Policy Council). Then the Church sets a budget for each of *two years.* At the request of the ALC representatives, who were not pleased with the inflexibility of a two-year budget, the blueprint gives authority to the Joint Council to reconsider the budget in a year when the Church does not meet; to reduce it, if necessary, as far as is deemed advisable; or to increase it, if desired, but not to exceed five per cent.

This could be one of the significant contributions of the ALC to the merged Church.

Editorials

(Continued from page 304)

is made to place one man above another. Another change for us lies in the fact that the treasurer is to be appointed, not elected. The logic is that he too is to work directly under the board and should be selected in the same manner as his colleagues; also, that his is a highly technical position, and perhaps a board is a better agency of selection than a convention. While we are sure that this point will not be accorded altogether favorable reception among us, it is certainly not an essential point.

On the part of the ALC, the chief change is from a highly centralized but efficient form of operation to one where authority and responsibility are shared by a number of men on the same plane. The specification that these men constitute "The Administrative Staff" and that regular meetings are provided for, on the other hand, is much closer to present ALC practice than to that in the ELC. So also is the appointment, instead of election, of the treasurer.

Admittedly, there is compromise here between two positions which began by being rather extremely separated but which came closer and closer as the months of negotiation went by. We trust that it will be acceptable, by and large, in all four church bodies.

Next week we shall conclude our analysis of Chapter X by discussing the budget machinery proposed for the new Church.

MERGER REPORT

Copies of the Report of the Joint Union Committee may be had at 36 cents per copy, postpaid. Order from Augsburg Publishing House, 426 South 5th Street, Minneapolis 15, Minn.

Told From the Lord

Harold B. Kildahl

THE FIFTH SUNDAY IN LENT
April 4, 1954
Text: Luke 1:39-45

Pastors and people together may lift an inquiring eyebrow as this text is read, as if to say, "Why intrude this particular thought into the Lenten season, and especially so close to the climax of our Lord's passion?" No doubt there will be many pericope preachers who will choose some other text than this suggested one for the day. One writer who has suggested thoughts on all the pericope texts regards this text as completely out of harmony with the season and dismisses it quite readily. This we might do, too, but the words of the Scripture passage before us suggest that the whole meaning of the redemptive plan of God is contained in the truth told from God that a "virgin shall conceive and bear a Son."

That's what God said. He said it long before Mary conceived by the Holy Ghost, and in the promise was the hope of Israel. Christian hope is inexorably involved in the miraculous conception of Jesus Christ, the God-Man, for it was essential that the Word should become flesh and dwell among us. Likewise it was essential that "while we were yet sinners Christ [should] die for us." That's what God said.

All of this goes beyond human understanding. There is no need to belabor the point. The simple fact is that human understanding cannot penetrate the mind of God. The whole business of divine truth does not stand or fall on the capacities of man's reason to grasp and hold and understand the truth. Rather, the stone on which man stumbles is the stone of reason. And the power on which man rises is the power of faith. All of this was told by the Lord.

The purpose of this text, standing as it does immediately next to the triumphant entry to Jerusalem and the passion of Christ, is to direct the believer to the whole plan of God, the whole counsel of the Lord—that birth and death are inseparable; that manger and cross are part and parcel of the same thing; that Bethlehem and Jerusalem tie together to form a single strand of truth for the redemption of men and the salvation of souls. And it is this: Jesus Christ came into the world to save sinners.

Such is the revelation of heaven, told by the Lord. As Mary kept these things in her heart, as Elizabeth could sing a song of praise, trusting in the Word of the Lord, so too you, Christian people, can and ought to be stabilized in faith, consistent in life, unswerving in hope, that as you have received from the Lord the promise of life you might also become obedient in life and let your life glorify Him. The fundamental quality of your faith is this: You have been told from the Lord.

Pentecostal Progress

Philip S. Dybv

Some years ago it was essential to make a careful su vey of every new Home Mission field before work w initiated. This was done not so much to find the peop who might be interested as to determine whether not there were enough people of Lutheran backgrou to assure success. It was assumed, of course, that t day would come when we would be able to reach o to the unchurched people regardless of racial bac ground or past religious history.

Little did we realize, however, that the change wou come so soon. Somehow it seems that when the bush basket of a foreign language was completely remov from our work, the light of our Lutheran Chur shone brightly and appealingly on the American sce with the result that we no longer need a survey in t average community that is assigned to us by the Regio al Home Mission Committee. Instead of a survey decide whether to occupy a field or not, we now se in a parish worker to tell people that the church h already come!

Pastors in all parts of the nation have demonstrat the possibility for our Church reaching out to all ma ner of men. Now we see that wherever there are enou people, it is possible to establish a Lutheran church.

A few weeks ago we reported a community in t East where it took exactly 100 calls to find one fam that might be interested in our Church. Neverthele the churches in that area have been thriving becau other segments of the same general community sponded more favorably.

Now we have a report from Pastor Russell Helgese who is serving St. John's Lutheran Church of Mas pequa, New York, which was established in that ve area about a year ago. He reports that since Septemb 1953, ninety adults have enrolled for adult instructio These ninety represent twelve different denominatio and fifteen different nationalities. The group inclu nine unbaptized, fifteen of Roman Catholic backgrou and one of Jewish background.

As for nationalities, the group included representativ with the following backgrounds: German, Scotc Welsh, Irish, French, English, Dutch, Swedish, Jewi Italian, Austrian, Prussian, Canadian, Czechoslovaki and only one Norwegian!

One half of all the members of St. John's Luther Church have been brought in through adult instructio

Meditations for the Family Altar

J. R. Hestenes

TOWARD PALM SUNDAY

he Lesson: Isaiah 62:10-12

The Gospel: John 12:1-16

Monday, April 5
KEEP RIGHT ON

Read Hebrews 12:1-6

Let us run with perseverance the race at is set before us, looking to Jesus the oneer and perfecter of our faith. . . .

Some times an executive with much ork to do will encourage himself in his bors by hanging up the sign: "Keep at ." This serves as a reminder to him that matter how he feels, or how high the ork piles up, he should keep right on orking.

In speaking to Christians, the writer to e Hebrews is saying the same thing: Keep right on being Christians." But he es so for deeper reasons. He knows hat is at stake. It is an important race at is being run, not an idle walk rough a garden. And he is well aware the obstacles that are thrown in the ay.

To encourage us he asks us to check irselves for sins that drag us down or old us back. He reminds us that whole osts have run a successful race: that it is ot impossible. Then he points to Christ our great example, and who empowers to abound more and more, until we me into glory.

O God, keep us steadfast in the faith.

\+ +

Tuesday, April 6
ACTIVE DEVOTION

Read John 12:1-19

Mary took a pound of costly ointment of pure nard and anointed the feet of Jesus and wiped his feet with her hair; and the house was filled with the fragrance of the ointment.

This beautiful act on the part of Mary could very well be called, "The Feet of Christ Re-visited." For it was at His feet she had sat, hearing His word. And now she was at the same station, but this time engaged in anointing those feet with costly ointment and wiping them with her hair. It was an act of true devotion, pleasing to Christ whom it honored. It was active devotion that "filled the house with its fragrance."

Here is a test of what meaning Christ has in our lives. Expression of love is best when it is put in the plain terms of service. Two people came out of church. One said "That was a good sermon." The other paid a better compliment to the Lord and the pastor who is His servant: "That sermon makes me want to do something for the Kingdom of God." This pleases Christ.

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Wednesday, April 7
ROYAL ENTRY

Read Zechariah 9:8-12

Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Lo, your king comes to you. . . .

By the standards of some royal entries that have been staged by kings and conquerors the entry of Jesus into Jerusalem on Palm Sunday was insignificant. Without any display of earthly pomp or power He rode into the city on a humble beast, to the acclaim of humble people. Yet in His very humility was His power, and in His forthcoming rejection and death was His Kingship established forever. For that reason the prophet said, "Rejoice greatly . . . shout aloud . . . your king comes to you."

The establishment of the Kingdom of Grace was in God's plans. The entry of Christ into Jerusalem was a vital part of those plans. And it is God's great desire that even as Christ came into history He also comes into hearts—your heart and mine.

When He has come into the heart to reign as King, He gains another subject to live to Him and for Him eternally.

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Thursday, April 8
THINK AFTER CHRIST

Read Philippians 2:5-11

Have this mind among yourselves, hich you have in Christ Jesus, who, ough he was in the form of God . . . nptied himself, taking the form of a rvant. . . .

The story is told of a young man who as converted. In the joy of his new life was determined to do all of his thinkg after Christ. In any situation where was called upon to act, or to make a cision, he asked himself, "What would hrist do about it?" And determining e answer, even if it was difficult or deanding, he would carry it through. apidly he grew to be a saint.

If this question were always used as a uide, it would serve to give us the nind of Christ." We would be more nristlike in our living, and we would be ue servants of Him who came to serve d lay down His life for mankind.

Do I have some hard assignment to rry out today? Is there a temptation to oid it? Is there a load I should help lift? Would I rather not bother? Let ask myself: "What would Christ do out it?"

Friday, April 9
SEEING JESUS

Read John 12:20-33

So these came to Philip . . . and said to him, "Sir, we wish to see Jesus."

These were Greeks who had come to Jerusalem to worship at the feast. As was true with many others, they had a desire to see Jesus, of whom they had heard many unusual reports. So they came to Philip with this request: "We wish to see Jesus."

This wish is on the hearts of countless numbers of people to this day. They have a strong desire to see Jesus. They wish to hear more of Him, understand Him, find the way to Him. Spoken or unspoken the desire is there: "We wish to see Jesus."

If He shall be seen, He must be shown. Every Philip and Andrew in the Church today must take a share in showing Jesus to the world. The Church must declare the "whole counsel of God," and its members, those who know Him, must show Him. Not every one hears the Word, but almost everyone in our land should see the Word as it is lived in the lives of Christians.

Perhaps someone you meet today will have a wish to see Jesus. What will you do?

Saturday, April 10
GOOD NEWS

Read Isaiah 62:10-12

Behold, the Lord has proclaimed to the end of the earth; Say to the daughter of Zion, "Behold, your salvation comes; behold his reward is with him, and his recompense before him."

This good news, proclaimed by Isaiah, was being fulfilled in all the drama of Holy Week, which opened when Jesus came into Jerusalem on Palm Sunday. The Son of Man went forth to suffer and die and rise again to accomplish salvation. Therefore the announcement: "Behold, your salvation comes."

This good news is worth proclaiming "to the end of the earth." Is any nation lost in the night of heathendom? Let darkness be dispelled by Christ the Light. Is any nation ridden by crime and lawlessness? Let Christ rule and peace reign. Is any person under bondage to Satan? Let Christ set him free. Is any one under the heavy burden of life? Let Christ bring strength to carry it. Is any one desirous of eternal life? Let Christ bring the life eternal.

Praise to Thee, O Christ, for salvation.

Here and There on the Christian Front

Edited by Raymond M. Olso

FEAR NEW FLOOD OF REFUGEES

A new flood of refugees from East Germany to the West is anticipated because of the situation created by the "Big Four" conference in Berlin. This is the report of the Rev. Russel W. Schilling of Moville, Iowa, recently returned from two months of interviewing Lutheran refugees who desire resettlement under the U.S. Refugee Relief Act.

Mr. Schilling said that German church leaders fear millions of East Germans may start to flee West because the Soviet rule, which had been eased prior to and during the Berlin Conference of foreign ministers, is reportedly being tightened again, and because of the increasing tides of refugees who have come in the past when the news has been discouraging for East Zone people.

These church leaders said the West German churches would do their utmost to meet the newcomers with brotherly love, but feared that the proportions of a new influx may exceed the ability of the churches to cope with it. He quoted one such leader as saying that "we wouldn't worry about thousands or even hundreds of thousands each month, but there are indications that millions may flee into West Germany during the next few months." In such a case only extensive aid from abroad could avert new tragedies.

NO IMPROVEMENT IN COLOMBIA

New official curbs and unofficial acts of violence aimed at Protestants and other non-Catholics in Colombia, South America, have been reported by Dr. W. Stanley Rycroft following a four-day visit to that country. In its latest restrictions, he said, the Colombian government had in effect barred non-Catholics from holding religious services in their homes. The regime of President Rojas Pinilla, which came to power last June, has shown no signs of reversing its course of restricting religious liberties, but has rather gone further than previous regimes in imposing new prohibitions.

Dr. Rycroft said the official positic of the government has been set fort in three circular letters, which may l summarized thus:

(1) Protestant Colombians and fo eigners are forbidden to make any pu lic manifestation of their religious fait outside of churches and chapels s apart for that purpose.

(2) Protestants in "mission territo ies"—three fourths of the nation's ar —are denied the right to have schoo for educating their children.

(3) Protestants in Colombia may n engage in any activities which migl attract others to their faith.

The report by Dr. Rycroft is verifie by information that a school inspect in the city of Armenia, Caldas pro ince, has ordered a Protestant scho there to close down, and his directi has been approved by the provinci authorities. The teachers had tried appeal the ruling but were not give a hearing.

TRUEBLOOD GETS INFORMATION POST

RNS Photo

Dr. T. Elton Trueblood (left) assumed the newly-created post of Chief of Religious Policy for the U.S. Information Agency in Washington, D.C. With him is Abbott M. Washburn, department director of the Information Agency. Dr. Trueblood, noted Quaker philosopher and writer, will devote his full time to the new position. He will be in charge of religious programming for the Voice of America and will advise the agency on its overseas library and information program.

LUTHER FILM IN EUROPE

The European premiere of "Marti Luther," the dramatic film which h been seen by so many millions in th country, took place at Hannover, Ge many, on March 4. Following its ope ing run, the film will be distributed commercial theaters all over West Ge many.

In connection with the first showi in Germany, Bishop Hanns Lilje Hannover has issued a special call all German Evangelical congregatio to support the film. In the unprec dented letter which Bishop Lilje wro to the congregations, he evaluated th film and urged pastors to organiz their members to see the film and persuade theater owners to book it. the same time he warned congreg tions that the film departments of se eral Roman Catholic dioceses had a ready "attempted to influence local th ater owners not to present the fil even though the West German Feder Film Evaluation Bureau has rated as outstanding."

IARIAN STAMP OR MOTHER'S DAY?

. bill directing the Postmaster Gener- to issue a special commemorative ree-cent postage stamp in May to ɔnor the Virgin Mary was introduced the House of Representatives by ep. William T. Granahan (D-Pa.): he suggestion has been made several nes by members of Congress, but is is the first official attempt to get tion.

The measure a:ks the Postmaster eneral "to issue a special postage amp, in May, 1954, the month in hich Mother's Day is observed, hon- ing Mary, the Mother of Christ, the orld's greatest mother, in commemo- tion of The Marian Year, the year t aside by the Holy Father, Pope us Twelfth, exhorting the faithful to crease their prayers that peace may restored to all mankind."

The move by Rep. Granahan is too ɔvious to require comment.

LM ON OHN WESLEY

. color film on the life of John Wes- y, founder of Methodism, has been ven its premiere showing to mem- :rs of the Methodist Radio and Film ommission. Its first general screen- g is planned for New York City in pril. Made in England, it has been oduced in connection with the 250th niversary of Wesley's birth and was imarily intended for use in each lethodist church's educational pro- am.

Following the New York showing rints of the movie will be released Methodist churches in the country ith those that contributed $500 or ore toward its cost getting first view- g privileges. Production cost was 234,000.

ELIGION COMING INTO OLLEGE CURRICULA

The introduction of religion into the urses of study in many colleges and niversities is a sign of a major revo- tion in our culture. So said Dean . McClung Fleming of Park College, arkville, Mo., to the annual confer- ce on higher education of the Na- ɔnal Education Association.

Dr. Fleming cited some current attitudes that encourage more interest in religion on the campus:

(1) The realization that religion must be an integral part of human life and therefore of education. "The American doctrine of the separation of Church and State does not imply a separation of religion and education."

(2) The conviction that religion should be taught unapologetically, comprehensively, and in line with the best educational practice "even in a tax-supported institution."

(3) The sharp reaction against the former popular assumption that open-mindedness required neutrality in ultimate issues.

(4) The conviction that it is "probably impossible and certainly undesirable" to teach without presuppositions.

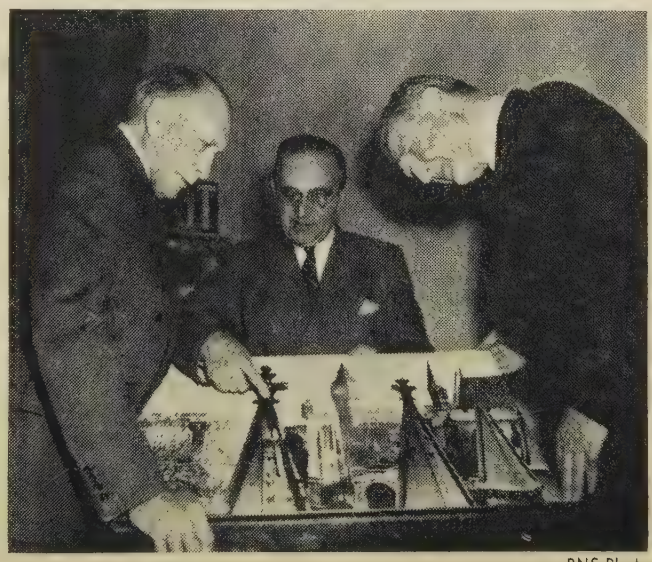
(5) The conviction that religion can be taught without dogmatism, sectarianism, preaching, indoctrination, or proselytizing.

(6) The new attitude of self-respect and courage on the part of teachers with religious convictions.

WORTHY OF NOTE . . .

For the first time in history, the British Broadcasting Corporation will carry a British Lutheran worship service. It will be heard on May 23, with the sermon being preached by the Rev. E. George Pearce. The service will come from Luther-Tyndale Memorial Church in London. . . . The Lutheran Service Commission has appointed Chaplain Carl M. Sitler as service pastor in the Kaiserlautern area of Western Germany, the first such project in Europe. . . . The Minnesota Council of Churches has named its first minister-at-large, Dr. Harold W. Ruopp, a Methodist clergyman. . . . The Cook County Council of the American Legion has urged the State Department to refuse U.S. visas to delegates to the World Council of Churches Assembly in Evanston who are communists or are "antagonistic to capitalism and to America." . . . Protestant churchmen of Pennsylvania have been praised by the state's C.I.O. leader at a Christian Citizenship Seminar for "increasingly volunteering assistance to unions in worthwhile legislative objectives that are morally right and socially sound," particularly noting assistance in securing passage of fair employment practices laws in 1953.

AMERICANS TO HELP REPAIR WESTMINSTER ABBEY



RNS Photo

An American Fund for Westminster Abbey has been formed in New York to launch an inter-denominational drive for $280,000 to help repair the famous British church, damaged by concussion of Nazi bombs and the effects of age. Shown examining a photograph of the damaged Abbey are the three co-chairmen of the fund: left to right they are Langdon P. Marvin, general counsel of the English-speaking Union and executive committee member of the Pilgrim Society of the U.S.; Morris L. Ernst, noted New York attorney; and William V. Griffin, president of the Union. The American funds, when raised, will amount to about 10 per cent of the total needed.

TOWARD THE GENERAL CONVENTION

Resolutions of the Board of Trustees

(Others to be published in subsequent issues)

THE BUDGET

(1) WHEREAS, it is the desire of The Evangelical Lutheran Church to serve God through the best possible management of money given in His name; and

WHEREAS, present methods of crediting contributions from the congregations for the budget of the Church permit the fiscal year to end with some departments receiving less than the percentage ratio of the total received and others receiving more; and

WHEREAS, the adoption of a budget by the General Convention of the Church implies its intention to have each department share in the annual budget income in proportion to its designated percentage ratio; therefore

BE IT RESOLVED, That The Evangelical Lutheran Church declares its intention, in voting the biennial budget, to have all departments share in income received for that budget in proportion to designated percentage ratio, up to 100 per cent of the voted budget; and

BE IT FURTHER RESOLVED, That the Board of Trustees and the treasurer are hereby authorized to take such steps as may be necessary to accomplish this for the 1954 fiscal year and succeeding bienniums, taking care to safeguard the right of contributors to designate gifts for particular causes or departments.

* * *

(2) RESOLVED, That funds needed for Lutheran World Action, the National Lutheran Council, the Canadian Lutheran Council, and other work in the area of Lutheran cooperation, all of which are currently included in the Lutheran World Action-National Lutheran Council budget, shall be included as a segment of the 1955-56 budget of the Church together with and holding equal position with Christian Education, Home Missions, Foreign Missions, Charities, and Pensions.

Resolution From the Board of Pensions

WHEREAS there has been considerable demand in the Church for a cash benefit to dependents in the event of death of a member of the pension plan, and;

WHEREAS the pension plan would be thereby strengthened and be made more attractive to the eligible church workers; therefore,

BE IT RESOLVED, That section 2 of Article XIII of The Enlarged Pension Plan be amended by changing the lettering of sub-paragraph (e) thereof to the letter (f) and that a new paragraph be inserted in lieu of same as sub-paragraph (e), which shall read as follows:

"(e) In the event of the death of a member while in active service before attaining the age of sixty-five (65) years, a cash benefit in such amount and under such conditions as may be specified in the rules and regulations adopted by the board with the approval of the trustees for such pu pose";

and that the former sub-paragraph (e) which by th amendment has been relettered as sub-paragraph (f) sh otherwise remain unchanged, and shall read as follows:

"(f) Such amount as will be sufficient to pay the expen of management and administration of the pension fund."

Correspondence

CONCORDIA AT CONCORDIA

►Having a family and childhood background in the L theran Church—Missouri Synod and a nineteen-year me bership in our ELC, I am always thrilled by those evidenc which indicate that these two great bodies can and co-operate as brothers in Christ. The recent experience whi prompts this letter was the concert in the Concordia Sem nary Chapel in St. Louis by our Concordia Choir on February tour to the South.

When it appeared that this date could be convenien filled in the St. Louis area, a contact with the semina brought enthusiastic response from the Student Lyceu Committee. In spite of a very congested calendar, th made room for the choir, and together with one of our fo mer choir members whose church affiliation in that city Augustana, they effectively promoted the event and fill the auditorium. Applause was spontaneous and hearty a the choir and Paul Christiansen received a standing ovati as they recessed after the concert.

A splendid evening meal was served the choir in t seminary dining hall, and our people were overnight gue in the homes of professors, students, and church membe The following morning several of our pre-seminary st dents attended classes with their new friends.

The warmth and genuine spirit with which we were e tertained in St. Louis will long be remembered, and look forward to many future opportunities to fellowsh with them.

WAYNE E. WAGSTROM
Manager, Concordia Choir
Moorhead, Minn.

STEWARDSHIP RESPONSE

►We here in Fruitridge Lutheran Church, Sacramen Calif., have been very grateful for the wonderful respon to our Every-Member-Canvass for Stewardship. Since o congregation is such a new organization, and is anoth church that owes its existence to the Home Mission D partment of our Church, the following information m be newsworthy.

In November, when most of our every-member-canv was held, our congregation had been organized for on one month. Eight months before that, the services of th new mission were begun. One month before that, Pas Hiepler and a parish worker, Ione Bush, began work.

When I accepted the responsibility for being chairm of our Stewardship Committee I didn't know just what

xpect from a new congregation. My fondest hopes were ulfilled when at the time of completion, we discovered hat our pledges had averaged over $4.00 each, and figured trictly on a family basis it was $4.55 per family.

When preparing the constitution of the church, the congregation decided to finance the new church only by freewill giving, thus eliminating all bazaars, sales, etc. The congregation was convinced that all of our giving should be summed up in a unified budget. Armed with these two fine conclusions we were able to promise all our people that they would not be asked for any special offerings, nor would they be asked for a lot of food and produce for sales. These were great factors in bringing about the very gratifying response. Pastor Arnold Thompsen, from our Home Mission Department, gave us a good start with a very effective mobilization meeting. The materials from our stewardship department were used effectively while instructing the stewardship committee members, as well as when the members went out and made their contacts.

We were very thankful to our Lord to be able to carry the minimum of our congregation's needs without regular monthly subsidy from the Home Mission Board. We began self-support about two weeks after our organizational meeting.

WILLIAM D. BADGER, JR.
Major, USAF
Stewardship Chairman

THE QUESTION OF "WHY?"

►Two documents relating to the proposed merger of church bodies have been produced. The one shows that there are no theological hindrances to the merger. The other shows how the proposed church body would function. Together they discuss *how* a union can be effected.

The question of *why* a union should take place remains to be considered.

Pertinent reasons for or against should now be produced, showing clearly why, or why not, the proposed union should take place.

When these reasons have been stated, they should, like the Report of the Joint Union Committee, be submitted to every pastor and to every congregation of our church, that the advantages and the disadvantages, the gains and the losses may be considered by the local congregations before their pastors and delegates meet in general convention to make final decisions.

(THE REV.) BERNHARD H. J. HABEL
Inwood, Iowa

The Correspondence page is intended to be an open forum for the use of our readers. The views expressed on this page are those of the writers, with which the editor may or may not agree. Brief letters on pertinent subjects are invited. It goes without saying that nothing contrary to the teaching of the church will be accepted.

Within the E.L.C.

PERSONS

The Rev. Leo O. Bjorlie, New Hampton, Iowa, has accepted a call to the Slater-Kelley parish in central Iowa; he will be installed in this pastorate May 2.

The Rev. E. Silas Torvend was installed March 7 as pastor of Burlington Church, Burlington, Wash., by District President Foss. Later in the day a reception was given the pastor and his family.

John R. Refsell, Luther Seminary senior, has accepted a call to Trinity Church, South Milwaukee, Wis. After ordination he will begin his work in his parish late in June.

Wilfred L. Hanson and Berner E. Nyjordet, recent graduates from Luther Theological Seminary, St. Paul, were ordained respectively on Feb. 28 and Jan. 17, the former on a call to McClusky, N. Dak., the latter to Greenbush, Minn.

The Rev. J. J. Jacobson, formerly of Hendrum, Minn., is serving as interim pastor of Trinity Church, Thief River Falls, Minn.

The Rev. John M. Mason, Stanley, Wis., has accepted a call to become assistant director of the Department of Charities, June 1.

The Rev. Ralph C. Chelsen, associate pastor of First Lutheran Church, Mitchell, S. Dak., recently married Miss Eleanor Halvorsen of New York City.

The Rev. and Mrs. L. O. Anderson, formerly of Evanston, Ill., will sail from San Francisco Apr. 30 for Hongkong to visit their son-in-law and daughter, Dr. and Mrs. Olaf Skinsnes. After completing an interim ministry in Immanuel Church, Lawrence, Wash., Pastor Anderson began March 1 an interim pastorate in Ebenezer Church, Bellingham, Wash., to be terminated at Easter. The Andersons will sail for the Far East as guests of the Knutsen Line.

The Rev. B. L. Schroder, formerly of Ellendale, Minn., preached Sunday, March 7, his first sermon in his new parish, Immanuel-Zion, Pinewood, Minn.

Herbert R. Ringo was ordained by District President Foss March 7 in rural Swan Trail Church near Everett, Wash., as pastor of the congregation in whose church the ordination took place.

DISTRICTS

Eastern

Brooklyn, N. Y. The speaker at midweek Lenten services at Trinity Church is Youth Evangelist Dar Roa. There were guest preachers at all services Sunday, March 14: the Rev. S. M. Hutagalung of Indonesia at both morning services, and the Rev. Bernt Opsal and Dr. Geo. Aus at a special Lutheran Bible Institute service in the evening.

Milwaukee, Wis. Our Saviour's Church hopes to be able to move into its new large church on Wisconsin Ave. before Easter. The congregation has recently purchased a new residence (at 3921 W. Highland Ave.) for its associate pastor.

Madison, Wis. St. Mark's Church, parish of the Rev. Waldo R. Wold, announces in the current issue of its parish paper that it will in the course of the present year observe the 25th anniversary of its founding.

Southern Minnesota

St. Charles, Minn. A new Home Mission congregation is being established in this city.

Minnetonka Mills, Minn. The new congregation in this community, formally organized March 21, is now worshiping in its new building. Its pastor is the Rev. Axel Anderson.

Minneapolis, Minn. Preparations for the establishing of a new congregation in the suburban Edina-Hopkins area will begin about June 1. Prospects are good also for beginning work in the Bloomington area.

St. Paul, Minn. Indications point to the establishing of a new congregation in suburban Roseville, north of the city.

South Central

New Hampton, Iowa. The St. Olaf-Crane Creek-Immanuel parish is dividing into two parishes. The present pastor, the Rev. Leo O. Bjorlie, is moving in the course of the spring to Slater, Iowa.

Fort Worth, Texas. The current issue of the parish paper of Trinity Church mentions that church work will start in the Richland Hills area when a supporting sponsor has been found.

California

Van Nuys, Calif. Central Church, parish of the Rev. Rudolph A. Ramseth, celebrated its 25th anniversary Jan. 31. Guest speakers were the Rev. Luther Reinertsen, missionary to South Africa, and District President Falde. In the afternoon the congregation's new $25,000 parsonage was dedicated, and a groundbreaking ceremony ushered in the beginning of the erection of a new parish education building. When two members of the church, Mr. and Mrs. Harold Eimon, next fall will sail for the Japan mission field, the church will assume their support.

Canada

Edmonton, Alberta. The Brotherhood of Calvary Church, parish of the Rev R. O. Olson, has lately decided to sponsor an evangelist in the congregation. The president of this organization is A. G. Christensen.

ANNOUNCEMENTS

Illinois Circuit WMF will meet at Lee, Ill., April 20. Speakers: Madagascar Missionary Evelyn Lovaas and Miss Alice Sanne.

Aberdeen Circuit WMF will meet April 30 at First Eng. Luth. Ch., Britton, S. Dak.; hostess society will b Pleasant Valley Ladies Aid. Speake the Rev. H. R. Gregerson.

For Sale: Altar, Gothic style, whit with gold trim, altar piece: the Goo Shepherd; also oak altar rail, and fon First Lutheran Church, New Rockford N. Dak.

For Sale: Church pipe organ, sui able for a medium-sized church or large home. Write: Trustees, N.E.I Church, Box 171, Northwood, N. Dak

Sioux Falls Circuit WMF will mee Apr. 27 at First Lutheran Church Sioux Falls, S. Dak. Speakers: the Re Paul Sather, Mrs. A. L. Abrahamson and the Rev. H. R. Gregerson.

Story City Circuit YPLL will mee Apr. 24-25 at Ellsworth, Iowa. Mai speaker: the Rev. Norris W. Stoa.

Montevideo Circuit WMF will mee Apr. 29 at Our Saviour's Church, Ba ter, Minn. Speaker: the Rev. S. I Sorgen.

Wanted: Thirty used New Conco dias. Write the Rev. G. E. Borreson Hayward, Wis.

Pacific District Pastoral Conferenc will convene April 27-29 at Cam Menucha, 20 miles east of Portland Oregon. Lecturer: Dr. Lowell J. Satr Luther Theological Seminary, St. Pau Dr. O. G. Malmin and Mr. C. L. Na by will discuss the proposed churc merger.

Bible Camp Program for America Lutheran Conference Churches i Southern California, at Camp Seeley Senior Youth Camp (above 14 yrs. July 31-Aug. 7; cost $19.50 a week Junior Youth Camp (11-14 yrs.), Au 7-14; cost $18.50; first Family Week July 24-31. A second Family Week wi be held Sept. 6-12 at Forest Hom For further information write the Re Clarence Benson, 1082 Verde Driv Del Rosa, Calif.

CHANGES OF ADDRESS FOR PASTORS

L. O. Anderson, 7626 S. W. Kelley, Por land, Ore. (4-8-54)

A. Reuben Gornitzka, 3022 W. Wisconsi Ave., Milwaukee 8, Wis. (3-9-54)

J. J. Jacobson, c/o Trinity Lutheran, Thi River Falls, (3-14-54)

C. L. Kalmoe, c/o Ener Peterson, 160 Ruddiman, Muskegon, Mich. (3-1-54)

Edmund Beaver, Spring Grove, Minn. (8-54)

O. G. Salveson, 446 N. 8th St., Fore City, Iowa. (3-4-54)

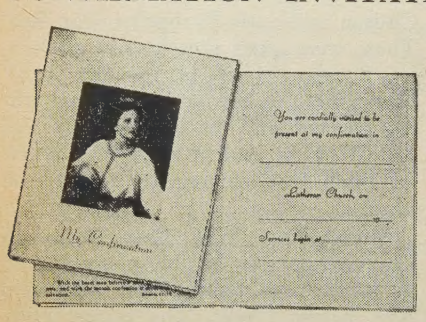
B. L. Schroder, Pinewood, Minn. (3-5-5

NEWLY ORDAINED

Wilfred L. Hanson, McClusky, N. Da (ordained 2-28-54)

Berner E. Nyjordet, Greenbush, Minn. (o dained 1-17-54)

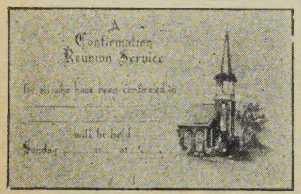
CONFIRMATION INVITATIONS AND GREETINGS . . .



No. 88

No. 88. Invitation to the Confirmation Service. An attractive French-fold folder, with envelope, to be used for inviting sponsors and other friends to the confirmation service.

5c each; 55c a dozen



No. 2374

No. 2374. Confirmation Reunion Postcard. Saves time in writing letters for the Reunion service. The design and the message are very appropriate. **25c a dozen; $1.50 a hundred**

No. 2395

No. 2395. Confirmation Card. With Scripture verse, "Be thou faithful," Rev. 2:10, and greeting, "May Heaven bless your vow today; Preserve your heart steadfast, sincere; Grant strength to walk Life's every way, Confirm your faith from year to year." With envelope. **5c**

CONFIRMATION INVITATION FOR THE SPONSOR

No. 2379. To My Dear Sponsor. Four page folder, and interior has space for date and place of confirmation, with invitation to the service. **55c a dozen**

AUGSBURG PUBLISHING HOUSE Minneapolis 15, Minn.

PARISH CONSERVATION AND EXTENSION THROUGH . . .

THE PLACEMENT SERVICE

The Placement Service of the E.L.C. serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Placement Service assumes no responsibility in the matter. Send your ads and communications to: The Placement Service of the E.L.C., 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

For sale—200 acres of land in Hubbard Co., Minnesota. 60-70 acres open land, good soil, good house, REA, ¼ mile from town. Present owner will repair or build new barn if wanted. Immediate possession. Also possible to rent this farm with option to buy within year. If interested, write for further information. 354-1A

Good 161 acre dairy farm in Becker Co., Minn. 1 mile of beautiful lake shore; good set of buildings, 6 room house. Electricity, phone. About 130 acres open. Priced for quick sale. Lutheran community. 354-2A

For sale by widow in northern Minnesota. Lakeshore farm in northern Minnesota, beautiful resort spot. 50 acres open; 90 acres pasture and timber. Good buildings. 500 ft. fine lakeshore. 354-3A

80 acre irrigated farm with 3 bedroom modern house on new paved highway, ¾ mile from church and school. South central Montana, 15 miles from booming city of 10,000, oil headquarters of Williston Basin. 354-4A

80 acres, Yellowstone County, Montana. New paved highway. 2 bedroom house, adequate buildings. 2 miles from church and school. Irrigated land. Close to oil headquarters of Williston Basin. 354-5A

120 acre irrigated farm for sale in Yellowstone County, Montana. Only church in village is ELC, buildings are adequate and in good repair, modern house. ½ mile to school and church. 354-6A

South central Montana farm of 40 acres for sale, close to oil headquarters of Williston Basin. 2 hours from the mountains. Irrigated farm. Modern home, adequate buildings, on pavement; 3 miles from church and school. 354-7A

Homes

For sale on account of moving away, new 3 bedroom house in Rice Lake, Wisconsin. 100 foot lots on lake shore. 2 fireplaces. Plumbing up and down. 2 car garage. All modern; price $13,500. 354-8B

For sale in Snohomish Co., Washington—new modern 5-room house situated with scenic view. 2½ acres of ground, full basement, with drive-in garage. Fine gravity spring water system. Write for full details on this lovely piece of property. 354-9B

For sale—6-room modern home within walking distance of stores, school, and ELC church. Property also includes garage, small new cement block barn, and large garden. House is fully insulated and weather stripped. Small town in restort and dairy country, Minnesota. 354-10B

Businesses

For sale—grocery store and stock and fixtures. Good volume, low overhead, extra income during summer from tourists and hunters during season. Modern 5-room and bath, living quarters. Garage attached. Buildings all cement block. Adams Co., central Wisconsin. Main state highway, good schools, 2 Lutheran churches. Building and fixtures $16,000. Stock at inventory. Owner has other interests. 354-11C

For sale—shoe shop, very well equipped with small stock of repair supplies. Town of 1,000 population, potential of 3,000 from surrounding area. Wonderful opportunity for someone wanting to go into the shoe repairing business. Can be bought reasonable. Several Lutheran churches in the area. Owner passed away. 354-12C

POSITIONS WANTED

Practical nurse wishes the care of an elderly couple. Will go anywhere. 354-13D

Employment wanted with living quarters, by widow with son 14 and elderly mother. Farm or ranch o.k., state salary, etc. Start April 1. 354-14D

Management position wanted for summer resort on commission basis. Honest, reliable. Family consists of wife, boy 14, and girl 7. 354-15E

Experienced hospital or business administrator, with legal background, desires position. Prefer midwest. 354-16E

Couple desires teaching position in a Lutheran community. B.A. degrees. Four years of teaching experience. Industrial arts, physical education, and elementary grades. Will be attending summer school. 354-17E

Lutheran man, 50 years of age, desires employment in or near Madison, Wisconsin. Will consider any type of work in retail store, office, or shop. Could be very useful in some business related to agriculture, such as hatchery, feed business, implement dealer, etc. 354-18E

HELP WANTED

Wanted—woman for general housework in home of widower and 7 year old son, Union County, South Dakota. Farm home, near ELC church. Good salary. Competent and reliable person wanted. 354-19F

Wanted—housekeeper on farm in Brown Co., Minnesota. Lutheran community, modern home, two adults. 354-20F

Wanted—registered nurses for general duty in 32 bed city hospital in Lutheran community of southern Minnesota. College town. Beginning salary $230.00. Forty hour week. 354-21F

Wanted—Dentist for town in south central Minnesota. Good farm community. No dentist in town. Office and living quarters available together. Good opportunity, plenty of business. Small factory in town. 354-22G

Dentist wanted in progressive western North Dakota town. Available office space. ELC church in town. 354-23G

Desperate need for a good resident physician in small town near large city in southern Wisconsin. Population of the village is 900 and would be serving a large trade area. Strong Lutheran community with excellent opportunities. 354-24G

Lutheran family wanted to work on grain and stock farm in Cass Co., North Dakota, Lutheran community. REA and running water. Must like farming and know about livestock and machinery. Wages according to ability. Please state details in first letter. 354-25G

Wanted—Lutheran man for general farm work. Yearly employment. Give age, wages, and references. Lac qui Parle County, Minnesota. 354-26G

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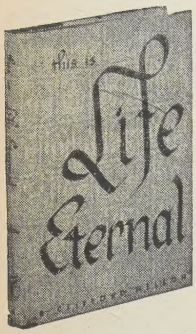

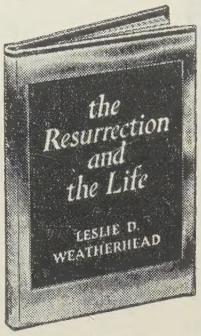

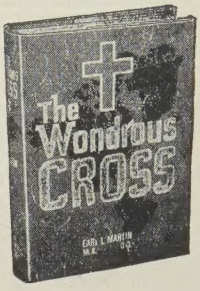

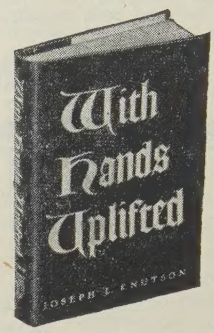

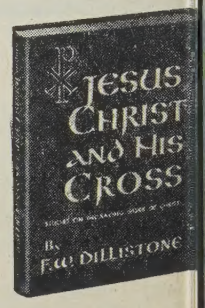

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